428 guor marriage there is a hint of a custom under which, at the division of the paternal inheritance, a daughter was entitled to a share amounting to half of the share received by a son. I now doubt very much whether this reference is really an echo of a formerly existing Monguor custom. On the one hand, it does not correspond to the clearly expressed principles of Monguor inheritance, and on the other hand it tallies exactly with the rules of inheritance of those Tibetans whom the Chinese call Hsifan, who are the nearest Tibetan neighbors of the Monguors. A large number of families of Tibetan origin are enrolled in the Monguor clans, and there are many marriages between Monguors and Tibetans. The Tibetan custom is well known to the Monguors, and since it is favorable to the woman it must be a topic of conversation among Monguor women and may through this channel have crept into the phraseology of the master of ceremonies as an expression that is flattering to the bride but has no legal validity for the ultimate division of the inheritance.

Among the Tibetans, if the inheritance is divided before the death of the parents, the parents receive four parts of all the money in the family, sons receive two parts, grandsons one part, and unmarried daughters also receive one part. This division corresponds exactly to the reference in the speech by the Monguor master of ceremonies at a marriage. (Tibetan granddaughters and married daughters receive nothing.)

In the division of grain, each person—parents, sons, and daughters—receives one part.[40] In the division of cattle, the parents receive three parts, the sons two parts, the grandsons one part, and the sons of unmarried girls also one part. This division tallies exactly with the Monguor custom of giving a share to the children of a daughter who "marries with the pole," suggesting that this form of marriage is influenced by the Tibetan custom under which a daughter may stay at home and bear children for her own family instead of marrying and going to her husband's family. In the division of livestock these unmarried girls do not receive horses, but they receive as many cows as their brothers receive horses.

When the inheritance is thus divided before the death of the father, the Tibetan father goes to live with one of the sons and the mother with another. The unmarried daughter who has a son must make her own living. If she later has another son, he must become a lama. If such a girl later marries, her inheritance belongs to her.

422 Certain kinds of property among the Monguors are recognized as personal and not subject to family inheritance. Each person owns his own clothes. A man who engages in hunting is the owner of his own gun. A man who does part time work as a silver smith or maker of knives is the owner of the tools of his trade.

[40] This scale of division, not favoring either the parents or the sons, suggests that grain is a late addition to the Tibetan economy, and of secondary importance.—O. L. [p. 109a]

1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

412

Women also own personal property, including their clothes and jewelry, which are for the most part presents from the woman's own family. It has also been noted above that it is customary for a girl's maternal uncle to give her, before she is married, some land and calves, or to plant some trees for her, and to give her in addition, when she is married, some land and some more animals. The maternal uncle looks after this property for her. Similarly, sisters entrust their personal treasures to the care of a brother or brothers. Thus a married woman has a kind of insurance in the form of property that is partly in the care of a brother and partly in the care of one of her mother's brothers. (Among the circum-Polar peoples, including the Koryaks, Chukchis, and Lapps there is also "women's property": livestock belonging to a woman before marriage, or given her by her father at the time of marriage, remain her personal property.) [41]

A woman's property may continue to increase after her marriage. When she goes to visit her own family, they frequently give her presents of cotton cloth, clothes, or money. Monguor women have also adopted from Chinese women the practice of keeping chickens. In the extended family, each daughter-in-law has her own chickens, the eggs of which she collects herself and is allowed to sell. In addition, after the crops are threshed the gleanings on the threshing floor are collected and divided by the daughters-in-law. Similarly when opium is harvested the poppy juice is cooked until it becomes thick and gluey. Each individual family in the extended family cooks its own share of the harvest, which must be poured into the kettle of the head of the family; but each daughter-in-law may keep that part of the opium that sticks to the inside of her own kettle without being scraped off— a valuable saving.

Another perquisite is that when peddlers and traveling merchants come around selling sugar, fruit, candies, and cakes to the women and their children it is not unusual for a daughter-in-law to "steal" a little grain from the family granary, while the parents-in-law pretend not to notice, in order to pay for such purchases.

The jewelry and other little treasures that a woman keeps with her in her husband's family are carefully stored in a locked chest in the woman's own room.

CONCLUSIONS

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The general conclusions to be drawn from these data on family life seems to be that the children are the hub around which the whole Monguor family turns. The chief of the extended family is a happy man at home and is esteemed in the Monguor society only if he has grandchildren; the sons love their wives only when they bear children; the wives feel that they are important in the family only when they have children and sons. The children build up the morale of all the members of the

[41] Hubert Koenig, *op. cit.*, 625. [P. 1096]

/84 cont'd/

593 574 make her life more bearable, make difficulties with the family of the parents-in-law, and instead of doing good to their daughter they make her situation more and more difficult.

422 58 Besides these abnormal visits, it is necessary to point out a custom completely singular in a patriarchal organization, with the system of the "large family," in which the daughter-in-law and all that belongs to her is the property of her husband and his family. This custom is that the young married woman keeps her jewels, her ornaments, her best clothes, and all that is dear to her not at the home of her husband but at her own mother's. There she has two or three trunks which her parents take care of but whose keys she keeps. On festive occasions the married woman herself goes to her parents' home to get her best clothes, or she sends someone to get them. Yet at her husband's home /85/ she also has one or two trunks in which she keeps her less important things and those of her children. This general custom offends neither the husband nor his family; all the same it may be the occasion of many disagreeable consequences. Indeed, it is thanks to this "strongbox" that dishonest women find a place to conceal things unfairly acquired in the family of the parents-in-law; again it is there that the presents offered by a too assiduous lover repose, etc. The T'ou-jen all recognize that this custom is not ideal, but they are powerless to make it disappear. (1)

171

1. Shirokogoroff, p. 61: The adoption of a woman by the new clan is symbolised by a prayer addressed to the spirits of her husband's clan and a visit to the tomb of her husband's ancestors. Besides, in the course of the marriage ceremony she must execute some other rites symbolising her adoption by her husband's clan.

Among the northern Tungus the woman, after she is married, is not so closely bound at her husband's clan, and she is always considered as belonging to her mother's clan.

Mo 595 534 4-22 /109 cont'd/

Each of the two women has her chickens, which she has at her disposal as owner, as well as the eggs. The grain left on the flat area after the threshing and winnowing also goes into their private tills. At the time of the opium harvest, what adheres to the Mo [276] lining of the containers reverts to them also; each one therefore has her personal savings.

Mo 595 I cannot end the chapter on polygamy without concluding that monogamy is in fact the general rule and the moral order among the T'ou-jen, while polygamy constitutes an exception to the rule.

Indeed, one meets polygamy only in special cases, which are sterility, widowhood, and the shortage of workers. The fact that polygamists of the fourth category are by far the least numerous seems to prove the point. (1)

Ma 595

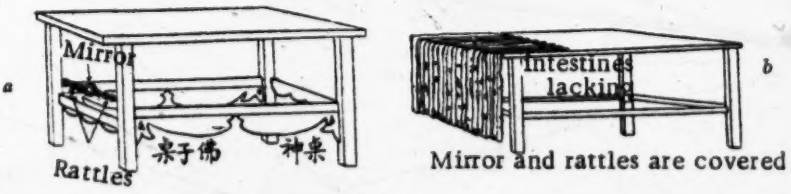
1. Shirokogoroff, op. cit., p. 64: Among the Manchus monogamy is the usual form of marriage. Polygamy if indeed it does occur, is a very exceptional form and can be considered as an incidental institution. According to the Manchus, polygamy is a modern fashion borrowed from the Chinese who especially the rich people use it very largely. The rich Manchus used to have 5, 6 wives until a new law limited the number of wives to two only. There is no restriction to taking two sisters as wives, but the Manchus do not like to give two daughters, because other unmarried people may be discontented by it. /Cited in English./

Mo 595 Conclusion. An ethnographic fact of prime important entirely dominates the question of the marriage of girls and widows, and in part that of polygamy.

[20 cont.]

*1778 [824] The making of the spear: The wood of the shaft must have grown wild. Wood that has been planted or wood from inhabited, settled regions may never be taken, for it is not pure. The wood is therefore sought in lonely forests and mountains. The most superior wood is sandalwood. Since this is rare, however, the mountain ash is usually used. -- The iron is usually wrought iron. There is no prescriptions concerning its origin. It may be bought, taken from old tools, etc.

Fig. 2



a. Spirit-table without bands (sirie purgan); b. spirit-table with bands (sirie purgan).

[422] [562] [463] Anyone may have a spirit-spear, and anyone may make it himself, but never women. If the owner wants to have a beautiful spirit-spear, however, he will go to a skilled craftsman, carpenter, and smith. It is required that before starting the work the craftsman rinse out his mouth, wash his face and hands, and hold the latter [783] over the smoke of a cypress fire. The tools are also thoroughly [782] smoked. In addition, the smith casts some cypress incense into his smithy fire.

[322] [326] The craftsman may work at home in his workshop or in with the family of his client. The individual parts are made separately, in other words, the shaft by the carpenter, the tip and foot by the smith. They bring the parts to the owner's house. The latter then [782] offers twelve steamed loaves (or baked loaves) on the shelf in front of the Buddha image, as well as a piece of red cloth and a measure of barley. The craftsmen place their instruments on the grain in [788] the bushel, and all of them kowtow in front of the Buddha image, [322] while the incense offering is presented outside. The carpenter [326] receives the barley; the smith receives the twelve loaves with the red cloth.

[841 cont.]

778 Regardless of how the animal[1] lost its life, its flesh may never be
825 eaten.

Furthermore such animals may not be sold or given away,
[262] for they belong to the god. One may give it to a monastery
[432] where it is cared for and protected until its death. -- An animal may not be acquired for the consecration with money; it must always be given as a gift.

There is no special watch over the consecrated animals, so that they can freely mount one another. The offspring are
● [422] then counted as profane animals and fall to the original owner.

Whether the animal is pleasing to the god is manifested
[787] when the milk is poured over it. If it does not shake itself, one immediately fetches another; the ceremonies are then repeated. Every healthy animal shakes itself. If there is no milk, one dissolves tsamba or white flour in pure water so that it looks like milk. Some people take only clear water. This is not proper.

There are gods who ride the animals, for instance,
[776] Amtsiensa rides [842] on a wool-goat and Lamusa on a mule (3).

3. [Foreign text p. 843.] In the monastery Rgulon each month (on the first or fifteenth day) consecrated riding animals are magnificently saddled and led onto the colonnade of the chief temple immediately in front of the entrance. There they are offered to the god (Fo-yeh) for riding; then one lets them
[792] run. -- Perhaps it is worth mentioning in this connection that the Tulkus (incarnation) of the lamic monasteries may ride only white horses, which otherwise are not regarded as superior.

[171] It could not be discovered which gods are the riding gods. The Amtsiensa corresponds to the Chinese Tan-chiao hao-hua, and the Lamusa to the Chinese Lo-tzu t'ien-wang, that is, the heavenly mule-king.

[1] [Le - a consecrated animal - See cat. 116, pp 248-249 - ANALYST]

462 ditions offer opportunities to the kind of man who is clever with his hands and with tools. As such a man usually works for people who live in the same village or are members of the same clan, what usually happens is that the "clever" friend is invited to come over to lend a helping hand. A large part of his reward is in the opportunity to show his superior skill. When the job has been done he is invited to dinner, or if he is a poor man he is given some grain. Such opportunities are not enough, however, to enable a man to become a full-time specialized artisan.

Two Monguor artisans, self-made men, gave me the clue to the answer to this problem. "If there were no rich people," they said, "and above all if there were no monasteries in our country, we could never have been able to make a living as artisans; we would never have been anything but helpers. Because of the monasteries and the rich people, however, we are able to work all the year round and to take on apprentices." For this kind of artisan employment, rich people and monasteries provide the materials and the artisan provides only the special skill in using the materials.

463 874 A youngster who is handy with tools and wants to become an artisan invites two elders of his village to go with him at the New Year to see the artisan to whom he wants to apprentice himself. He presents the traditional "scarf of felicity" and two pieces of meat. The elders stand as surety for his obedience and honesty. He makes nine prostrations to the master artisan and promises obedience. A contract is then signed by the guarantors, the master artisan, and the boy. The period of apprenticeship is usually three years, during which the apprentice lives at the home of his master and in addition to learning his trade works, without pay, at all kinds of odd jobs, such as preparing his master's food, and working in his fields in the busy times of sowing and harvesting.

After three years, if the master is satisfied, the apprentice prepares a sheep and wine and invites his master, his two guarantors, and the former apprentices of his master to a feast. He presents his master with a gown or a pair of trousers or boots, prostrates himself nine times and receives from his master a set of the tools of his trade. He is then himself a master-artisan, and although he still has to work another year for his master, he is now paid for his work. For the rest of his life he feels indebted to his master and bound to help him whenever asked.

● 415 313 [329] One of the minor industries engaged in by Monguors is the manufacture of wooden bowls and small wooden boxes. The wood used is poplar, which is turned on a lathe and then coated with oil. Another small-scale occupation is the making of charcoal. Monguors living near forests belonging to lamaseries pay the monastery for the right to cut trees from which they burn charcoal which they take to the towns to sell. Other Monguors buy trees as they stand in the forest, cut them, and saw

1; Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

planks. Some of these planks are cut to the standard measurements for making coffins, and sold in the towns. Another woodworking trade is the making of pack saddles for donkeys, mules, and oxen, which are sold either in the towns or at fairs.

THE CITY BECOMES THE CENTER OF ECONOMIC LIFE

At the end of this chapter it is interesting to consider from what center originated the new economic life of the Monguors, how it developed, and what were the repercussions on the social organization of the Monguor clans, as they evolved away from pastoralism. For nearly four centuries the economic life of the Monguors was fraught with insecurity and calamities, and deprived of the peace that is the first requirement for social welfare. Indeed the economic conditions of the Monguors and of the whole country improved only when the Ch'ing dynasty secured peace, and this improvement depended on the vitality of commerce. No trade of real importance had been able to coexist with insecurity on the roads, since trade requires normal and regular transportation facilities and a safe access to the outlets of commerce. For the center of a developed economy a city is required. In this case the city was Hsining, with its group of professional merchants from all over China, associated in guilds according to the Chinese custom.

The prefectural city of Hsining is advantageously situated on the river of the same name, a tributary of the Yellow River, which flows past Lanchou, the capital of the province. Hsining is also on the road from Peking to Lhasa and India. It was the seat of the political and military administration of the country, and the merchants settled there because it was a fortified and garrisoned city. Under the older order in China important concerns maintained their headquarters in major cities and sent their agents to less secure secondary towns and villages to open branch offices.

The merchants of the city monopolized the whole commerce of the country. They sent out their agents to buy up as much grain, oil, and wine (alcohol) as possible; they bought the products collected by peddlers: their agents pitched their tents at lamasery fairs and festivals and at clan diets, to provide people with groceries, cloth, silk, and hardware. The small shopkeepers scattered over the country bought their wares from the wholesale merchants in Hsining. The guilds enjoyed the privileges of trading with the nomad caravans, which had to stop and unload at their inns in order to sell their merchandise, and to buy through them the things they wanted, such as flour, oil, and cloth.

Farmers were not allowed to sell flour, oil, and other products directly to the caravans. They had to go through the guild of the *Hsieh chia*, those who controlled the "rest places." Thus the guild alone controlled the trade in the high-priced furs and other articles carried

/43 cont'd/

585 Each guest has settled himself, not without first having made many an excuse and salaam. All follow the gospel which advises taking the last place in order to see oneself forced to go up toward the first ones. It is a real contest of politeness in which the master of ceremonies is forced to intervene with much circumspection. The parents of the bride do not preside at the festivity.

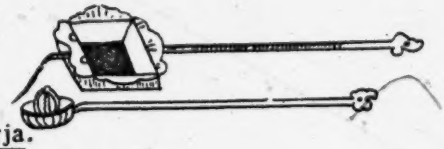
585 264 285 At the table one is all the more at ease if there are fewer /44/ guests. The felt rugs and the litters of straw are very practical "seats" at these wedding dinners, since they permit seating as many people as one wishes. The guests having taken their places, the meal is begun by serving tea with milk and dry bread. Because the interior of the rectangle remains free, the service is done briskly. Do not expect to see beautiful teapots, milk jugs, cups, saucers, plates of fine porcelain. The milk is already poured into the tea in the kitchen, the copper teapots are those of every day; the bread is put around in piles on the tables, the cup is made of white earthenware but without cracks.

585 273 After the tea, well-heated gin is served. It is poured into about 20 small terra cotta cups, which each one passes to the other after drinking two or three swallows. The women drink the gin like 585 the men. They chatter, they smoke, while waiting for the main 262 dish, which consists of a sheep served whole and cooked to a turn. 264 The head and the saddle are detached but put back in place so as to give the illusion of one intact piece. Three sheep are served at a time. While the sheep are being admired, the servers distribute to [415] each guest a small wooden receptacle which has the shape of a saucer and in which vinegar is poured. Several wooden boxes con- [263] taining salt and pimento are in the center of the table. The T'ou-jen do not use forks or spoons; the fingers are the main means of eating, as they maneuver with a knife and the pair of chopsticks which each guest carries in a case attached to his belt. The servers take the meat with their fingers, cut it in pieces, and fill the saucers of the guests with it. The meat is eaten seasoned with salt, pimento, [263] and vinegar, and one adds to it a piece of bread. The bones are thrown on the table or on the ground. As soon as the mutton is tackled, complete silence reigns over the assemblage, all of whom

[645 cont.]

764 All who participated at the cremation wash their hands
783 and fumigate them in a great incense fire in front of the yard
792 gate. Then they drink tea and hold a funeral meal. The lama usually returns to his monastery on the same day.

415 Ladling spoon and pouring tube. In the spoon, the thunderbolt, rdo-rja.



532 (Drawing of a Tujen.]

764 The fire-pouring is undertaken only in the case of those
795 persons who have received a Buddhist baptism. Old people in addition also receive the age-consecration and are regarded as lay
792 monks. If someone has died without the Buddhist baptism, it
778 is performed after death. This is done by the lama with the help of a chest mirror. Since no water may flow over the dead person, the lama holds the chest shield in front of him so that the head is mirrored in it. He pours the consecrated water from his can over this mirror image and gives the baptismal prayer (20).

20. [Foreign text p. 656.] The fact that no water may flow over the dead person is not the only reason for the washing in the mirror. The mirror image is washed even in the case of living persons, just as at the consecration of Buddha images. In this connection cf. also Filchner, Om mani padme hum, pp. 137-141. In the passage, "Then he takes a little metal mirror, points its front side in all directions, and sprinkles it with a few drops of water from his cult vessel," it is not a matter of simply turning the mirror

778

[844 cont.]

789 and releases the animal. It may run where it will; no one pays
[825] any attention to it.

Details

789 Persons: The demon-releasing may be undertaken by: a
792 lama, but not a hutukhtu, a Bon priest, a shaman, a spear-
791 soothsayer, or other soothsayers with litter, table-god, etc. The
757 six-day prayer service, however, is undertaken only by lamas
and Bon priests; this is the great releasing, [845] whereas the ceremony performed by a shaman or soothsayer alone is the little releasing. Even though at the great releasing the lama may do everything himself, usually a soothsayer nonetheless goes along (spear, litter, etc.). The members of the family take care of everything else, getting the animals ready, gifts, etc.

789 The animals: The animals permissible are: horses,
825 cattle, sheep, goats, hens, and cocks. Those not permitted are
[783] dogs, pigs, mules, half-yaks. Dogs and pigs are regarded as unclean. Mules and half-yaks are incapable of reproduction; for this reason, too, one does not take castrated animals. The rules connected with the animal-consecration do not apply here. The animals are ridden by the demons and carry the burdens on their travels. The hens, however, can be burdened; one simply lets them fly. They are therefore usually used only for the "little releasing." Special ceremonies, such as washing and fumigating, are not performed on the animals; also color and age are unimportant.

782
789 The travel provisions: The following things are packed
[484] in the travel bag, which is usually woven out of wool: money
[415] (any kind of money, just so long as it is in circulation at the time), cloth (for instance, cotton, silk, linen, of any color), a strand of unspun wool, cotton or silk threads (no wool threads), tea leaves, baked or steamed loaves in any number desired, a food bowl of porcelain or clay (no ordinary wooden one), new men's clothing, elegant boots, cloth shoes, an elegant cap or an

[856 cont.]
782 indicates precisely to the foot the spot where the urn is to be
[74] buried; he likewise determines the depth. Usually this is one
[787] to two ells. A few cypress twigs are put on the floor of the pit. Over them the soothsayer scatters a few barley kernels with the tip of the spear, and one or more flat white stones, depending on how many urns there are, are put on the whole, and the urn is put on it. Then on top of the urn is put a flat white stone, like a lid. Finally the space between the urn and wall is stuffed all around with cypress twigs, and everything is filled with earth, stamped down, and made level. Then the men burn cypress incense and kowtow in front of the urn thus buried.
[792] The lama remains seated on his mat in front of it for some time yet and finishes his prayers. Then all go home.

Details

782 The urn: The urn is an ordinary clay vessel such as is
415 baked in Tsinghai. Usually they are of whitish-yellow color, about 20 to 30 centimeters high, with a thick belly and a narrow neck. The urn for the earth-spirit must be uncolored and unglazed, at least on the outside, and must have a flat bottom. The master of the household buys the urn himself, washes it
[386] [857] thoroughly, and paints it on the outside with gypsum or lime water, for only white urns are given to the earth-spirit. At the conclusion, it is fumigated and ready for use by the lama.

782 Contents of the urn: There are five kinds of grain in the urn, namely: blue Tibetan barley, red wheat, white barley,
824 white rice (2), and yellow rape. The spices are the same as at

2. [Foreign text p. 858.] Why white is used twice here, white barley and white rice, is unclear. Otherwise rice is never used among the five kinds of grain and is not even present in Tsinghai. Perhaps this is an indication of a southern origin of the urn.
[174]

and their attributions; it is identical, probably, in all 792
the monasteries of Huang-chung.

ENVIRONMENT OF THE ADMINISTRATION

In order to gain an insight into the administration of a monastery, of a community of lamas, or of a college, it is not sufficient to know what officials make the wheels turn and what their respective functions are. A knowledge of the environment in which they act is also necessary. This can best be provided by examples, numbered below from 1 to 7. The intendant is ultimately the hub around which the entire administration is built.

(1). In 1914 the Lama Li, intendant of the monastery of Erh-ku-lung, moved his two concubines into a nice building situated in the most remote west corner of the monastery. The three intendants of the lama community and the two colleges protested vehemently to the T'u-kuan against the impudence of the intendant and urged his dismissal, but he was only ordered to move his concubines to the "summer palace" of the Hutukhtu himself, a couple of miles distant from the monastery.

Li was a very capable man, well known all over the 792
country. He had often extricated the monastery from 426
very tight spots. A few weeks before he was given the above order, he had succeeded in sending back to Mongolia a strong group of Mongols who had been dispatched by their prince to urge the long delayed payment of an important debt contracted by one of T'u-kuan's former incarnations. For six months the Mongols had been enjoying life, eating the best food, drinking the best wine, and feeding their animals at the expense of the intendancy. They were resolved to leave the monastery only after full payment of the debt. No one had succeeded in persuading them to leave, not even by proposing to pay half of the debt at once and the remainder the following year. Intendant Li, who had been on duty in Lanchou, was finally summoned by the distressed Hutukhtu. After a few days he had succeeded so well as to make the creditors grant "reverentially" the remission of half of the debt and to make them joyfully agree to urge the payment of the remaining half by the next incarnation of T'u-kuan.

T'u-kuan was greatly indebted to his intendant for 792
the many services rendered to him, but at the same time he was unable to dismiss him for fear he would revive many old troubles and harm the monastery. The intendant was thoroughly aware of this predicament and acted impudently, breaking one of the most basic rules of the Yellow Sect, that of celibacy.

(2) A servant of the intendancy of the old and 792
venerated minor Living Buddha Li of Erh-ku-lung in- 691
advertently broke the big tea cauldron belonging to 628
the community of the lamas. The intendant of the [415]
community of lamas stirred up the turbulent lamas who urged old Li to have a new cauldron cast, but the placid

[p.41(A)]

N *563 M 342 591 592 ditionally, the older sons move out of their parents' home when they are married, taking their share of the inheritance with them. The youngest son, the "guardian of the hearth," remains with his parents and receives the residual inheritance. He and his wife are therefore placed in the "blessed corner" to carry on the prosperity of the family.

N *563 M 342 Both rich and poor build their own houses. The young people of the village all come to help erect the mud walls, and are rewarded with a big dinner. The dwellings of the rich have brick foundations for the mud walls, and also painted woodwork inside.

M [351] [782] [353] [352] Every courtyard has a prayer flag (on which prayers are written in Tibetan) fastened to a pole in the middle of the courtyard, and at the base of the pole, an oven for fire offerings. In the chief's room in every home there is a picture of the guardian deity of the family hanging on the wall, and in front of the picture, a low table where butter lamps and offering bowls are placed.

b. Food, drink and tobacco

N *563 M 262 [231] Although the Mongours are of nomad origin, they do not continue to use the staple nomad diet after they adopt an agricultural economy. Meat, milk and milk products become luxuries to the Mongours of Kansu. Because of the scarcity of domestic animals, meat is seldom eaten except at festivals or celebrations.

M [252] For such occasions a sheep is usually killed. Meat is always boiled, as the Mongours do not like roasted meat.

M [794] The Mongours eat beef and pork as well as mutton, and unlike the Mongols, they eat chicken but never the meat of horses, mules or donkeys. A small religious sect among them, known as "those who fast," never eat meat or garlic, or drink wine.

The staple diet of ordinary people is frugal, consisting mainly of tea, bread, noodles made with barley flour, linseed and colza (rapeseed) oil. Millet is not usually eaten because very little is grown. Vegetables are raised for sale; only vegetables pickled in brine and vinegar are eaten daily. Salt, sugar, butter and wheat flour are luxuries. Only the wealthy can afford fruit.

M [412] Each family has its own grindstone for milling barley flour. The family also bakes its own bread.

N *563 M 264 415 The Mongours eat with bowls and chopsticks. At home they lick their bowls clean before taking them back to the kitchen. Some always keep their bowls with them, in the breasts of their gowns. They are always licked clean, never washed.

N *563 M 273 [431] Most families distill their own liquor from barley or wheat. Like the Mongols, both sexes like to drink. Men, especially, have a weakness for it, and drunken fighting at parties is not uncommon. Wine is used for gifts, and is a necessary part of any festival occasion.

N *563 M 276 The men are habitual pipe smokers. They smoke the long-stemmed Chinese pipe with a small brass bowl at the end. Some